DOCUMENT RESUME

ED 120 350 CE 005 936

AUTHOR Payne, Douglas
TITLE The Scope of Adult Education: A Summary of Views.
INSTITUTION Australian Association of Adult Education.; Tasmania Adult Education Board, Hobart (Australia).
PUB DATE Aug 75
NOTE 19p.

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage
DESCRIPTORS *Adult Education; *Adult Education Programs; Adult Educators; Educational Objectives; *Educational Philosophy; Educational Policy; Educational Theories; *Foreign Countries
IDENTIFIERS *Australia (Tasmania)

ABSTRACT

The booklet is designed to provide for a non-professional audience a summary of ideas on the scope, purpose, and concepts of adult education in Tasmania. It discusses the definition of adult education, states seven characteristics of adult education in Australia (flexibility, ethos, participation, coverage, non-class activities, decentralization, and informality), and discusses the scope of activity with respect to eight main areas of activity: further chance courses, creativity, academic studies, basic education, social education, community development, special education, and residential education. In addition, the guide touches upon the questions of location and staffing of adult education programs. A one-page bibliography is included. (JR)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED120350

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

The Scope of Adult Education

A Summary of Views

DOUGLAS PAYNE,
Director of Adult Education, Tasmania

"PERMISSION TO REPRODUCE THIS COPYRIGHTED MATERIAL HAS BEEN GRANTED BY

Douglas Payne

TO ERIC AND ORGANIZATIONS OPERATING UNDER AGREEMENTS WITH THE NATIONAL INSTITUTE OF EDUCATION. FURTHER REPRODUCTION OUTSIDE THE ERIC SYSTEM REQUIRES PERMISSION OF THE COPYRIGHT OWNER."

CE005936

Published by the Adult Education Board of Tasmania in association with the Australian Association of Adult Education, Canberra.

Copyright, I.S.B.N. No. 909 880 60 3.

A.E.B., P.O Box 84, North Hobart, 7002.

FOREWORD

At a time when educational boundaries are being redefined and new paradigms are emerging, a short readable account of the new directions and the possibilities they bring with them is most welcome, particularly to those who have now become a part of the new paradigm of continuing education, and those who make up its relevant environment.

Adult education, as Douglas himself has spelt out in an earlier article on the future of the Board, has as its ideal "education for democracy" and as its means of achieving this, "democracy in learning". If we accept this, then my only disagreement with the scope of this booklet is that vocational education is separated from non-vocational. To me this divides the world artificially into those settings which are primarily educational and carried out in settings organised by the Board and into all other settings. Learning opportunities can be and ought to be built into the whole fabric of our society — work places, leisure clubs, cities and suburbs, professional associations, churches, voluntary associations and so on. These settings could become learning environments in which we can better achieve these societal objectives — work, leisure, etc. In these circumstances, the continuing educator becomes an educational facilitator and designer, with a role wherever people congregate. The acceptance by the Board of community development as an integral part of its brief is clearly within the spirit of such a view.

ALAN DAVIES,
Centre for Continuing Education,
The Australian National University,
Canberra.

PREFACE

The aim of this booklet is to provide busy people with a resume of various ideas on the scope, purpose and concepts of adult education. It is not aimed primarily at professional adult educators, but others such as politicians, administrators, teachers in other sectors, members of parent/teacher organisations, adult students, etc. It could also be useful for discussion groups.

Although it might show a bias towards the Tasmanian point of view it is not intended to be restricted to Tasmania or related to any particular organisational pattern.

Adult Education still presents to some people narrow image, and if this booklet broadens this view it will have achieved some measure of success.

My thanks are extended to the Adult Education Board for agreeing to sponsor this publication. Any views expressed are mine and not necessarily those of the Board.

DOUGLAS PAYNE,

August, 1975.

THE SCOPE OF ADULT EDUCATION

Introduction

Writing in 1945 a Tasmanian Committee under Sir John Morris started their official report by saying.

"To many, adult education is not an attractive term. It calls up a picture of dull occupation, appealing to a select few who, having determined that pleasure and education are alternatives, have chosen to pursue the latter."

Can we say in 1975 that this picture of adult education as narrow or stuffy has entirely disappeared?

Again, as far back as 1947 the Duncan report to the Tasmanian Government stated "The first point that should be made quite clear is that adult education is not simply an effort to remedy defective schooling. It is a field of education in its own right, and the need for it will exist no matter what improvements are effected within the schooling system."

This, I am sure, has now been accepted, yet have we really given full recognition of the fact that, again to quote Duncan in 1947, "Education, then, must cater for adults as well as for children. It should be continuous throughout life."

In recent years there has been a swing away from the term **adult education** because of narrow connotations in various countries to such terms as "continuing education". For example, the Australian National University Department is called "Centre for Continuing Education", and very recently the University of New England Extension Department changed its name to "Department of Continuing Education".

This booklet aims to avoid jargon as much as possible, but before proceeding, it would be useful to examine some possible definitions around the theme of education for adults.

Some Definitions — past and present

A widely quoted definition of adult education is that of Dr. E. M. Hutchinson, "Organised opportunities for men and women to enlarge and interpret their own living experiences in a changing society." The great advantage of this definition was that it widened the concept beyond the classroom. The important aspect of voluntary participation is stressed in a 1951 Unesco definition,

"Adult Education is taken to mean forms of studying and other activities which are undertaken voluntarily by mature people (i.e. over the age of 18) without direct regard to their vocational value."

This concept of adult education being "non-vocational" has fairly wide acceptance. It accords with the view of 1919 U.K. Government Report that "the main purpose of education is to fit a man for life and therefore in a civilised community to fit him for his place as a member of that community".

This brings us beyond individual needs to community relationships. Mannheim stated in 1940 "the task . . . is not merely to develop people adjusted to the present situation, but also people who will be in a position to act as agents of social development to a further stage".

The same view was given by Malcolm Adiseshiah in a Unesco document, 1970, in which he said that "Lifelong education must prepare one for not only the passive acceptance of change but for an active role in bringing it about, socially and economically".

The concept of life-long education as a broadening of adult education is a necessary view if education is to be really regarded as continuous through life. In a book **The Meaning of Adult Education,** first published in 1926, Lindeman states that the purpose of adult education is to put meaning into life but he also writes that it is more accurately defined as beginning where vocational education leaves off. Ross Waller stated, "Learning to live is surely the best description of adult education that anybody has so far hit upon." (Learning to Live, 1946).

Of course all the fore-going definitions are valid, yet how pertinent is the comment of Rene Mahue 1968,

"The principal hindrances to the development of a viable system of adult education as a part of lifelong education are of a subjective nature. Scepticism towards it and the intellectual sluggishness that dreary institutionalised routine produces. Only when the individual regards adult education as a right and duty, as a source of interest and pleasure, only when he is totally convinced of its necessity, will it appear as the most complete and most concrete way of satisfying the material and spiritual needs of modern man."

Before leaving definitions we should consider **education permanente,** which in reality means lifelong education and **recurrent education,** i.e. giving people an opportunity to re-enter at any stage or any age.

The Council of Europe in its book on **Permanent Education** (1970) argues in favour of permanent education because—

(i) one cannot do everything at school; and

(ii) understanding an environment that is constantly changing calls for permanent education; and as a necessary factor

(iii) "so to educate young people that, when they are adults, they will both desire and be able to continue their education."

The same book gives the principle of recurrent education as that of successive choice. It reduces the pressure on adolescent education.

A Dutch view of the necessity for **education permanente** is argued from—

(a) the challenges of a changing society,

(b) the possibilities and the necessity of a continual development of the physical and intellectual faculties of each person,

(c) the necessity of an everlasting acquisition and renewal of knowledge and opinions,

(d) the desirability to render social and educative provisions more effective and valuable,

(e) the value of the participation of all citizens as one of the pillars of social, political and economic life,

(f) the right to personal development and education of everyone.

(Notes and Studies, August, 1970.)

Yet another train of thought can be seen from the Scottish 'Alexander' Report 1975, which stated that adult education should be regarded as an aspect of community education, and this emphasis on social education is probably the outcome of the re-examination of the needs at "grass-roots" level; never before has there been such clamour for universality of access — the word "open" is taking new shades of meaning.

We must take the bull by the horns and accept that "adult education implied a fundamental and unsettling reconsideration of the future shape and values of society and the education system" (A.A.A.E. Conference Report 1974). We all know that many governments in the world would not want this effect but look to education to preserve the status quo.

It should be mentioned here that this booklet is looking at matters from an Australian/Western point of view but as pointed out by Barbara Ward (1974) in many parts of the world education and literacy depend upon "minds not being stunted by early protein deficiency", as she states "man may not live by bread alone, but, clearly, it is where he starts". In a world where millions are starving, millions illiterate, our thoughts seem shallow when transcended by the very threat to survival. Something few of us have had to face yet we must, of course, have regard to the quality of life of the society in which we find ourselves placed.

This links with one further term which should be mentioned "community development". Initially this referred to mass education projects, in particular in relation to literacy, health and better agriculture. The 1948 Cambridge conference defined it as "a movement designed to promote better living for the whole community, and if possible on the initiative of the community," (H.M.S.O. Community Development 1958).

In Tasmania we have accepted a definition of adult education that it "represents providing opportunities for adults to enlarge their experiences and understanding in whatever form is most appropriate".

This is not confined to the classroom or to the four walls of the Centres, but presents virtually limitless possibilities to cater for as many needs as possible and as the following sections will show this means going into the community, virtually without restriction except that we are considering mainly the 'non-vocational' sphere of activity.

Having discovered that adult education is not just a 'craft' class, or discussion group, or learning a language, we should now look at its characteristics in Australia. It would seem that whatever terminology is used we are showing a concern for both individual and community development.

This, I know, begs the questions which "community" and whose "values"? As Williams pointed out in **Culture and Society,** "A common culture is not at any level an equal culture", yet it is precisely skills of discrimination that we should be aiming to provide. Can we say the 'culturally deprived' have the choices to which they have a right? It is a fiction for me, as a professional adult educator, to pretend that I am not concerned with change in people — a change which we hope will offer a greater awareness of choice and happiness.

All education is concerned with moulding lives — the very impact with a tutor does this, but we hope for an objective approach, as humanly possible, as opposed to an out and out one of propaganda. Common to most recent statements on life-long education is a rejection of authoritarianism — the needs of people before institutions.

Characteristics

In this context we will continue to use the term **adult education** but with the broad view already stated. The difficulty of dividing vocational and non-vocational is realised, yet it is believed that broad bands of demarcation are necessary, especially in our materialistic society which has tended to over-emphasise education with an economic gain. This is in no way intended to belittle vocational education which can, at its best, include all the elements of 'liberal' education, i.e. evaluation, discrimination and perspective; the term "further" education is preferred for the vocational aspect.

The characteristics of adult education in Australia can best be summarised by using the points of 1975 TAFE Report which states,

"(a) Participation is voluntary;

(b) is it non-credit, in the sense that no award for employment purpose is granted;

(c) it is usually non-vocational in intent on the part of the organised body;

(d) it is largely a part-time pursuit;

(e) it extends beyond the formal classroom method;

(f) it takes place inside and outside educational institutions, as the needs of students might dictate;

(g) it has not prerequisites for access, except as dictated by the grade of activity;

(h) it has the flexibility to respond spontaneously to individual and community needs".

What does an organisation like the Adult Education Board of Tasmania offer as special characteristics? These may be summarised under seven main headings:

1. FLEXIBILITY — ability to change and organise at short notice.

2. ETHOS — an easily identifiable body concerned with needs of the Tasmanian adult.

3. PARTICIPATION — it offers a greater opportunity for member participation than a more formal institution.

4. COVERAGE — it is prepared to offer services throughout the state — the door-step approach.

5. NON-CLASS ACTIVITIES — educational institutions, by their very nature tend to concentrate on formal education activity whereas A.E.B. has a community development approach to assist private individuals and voluntary associations.

6. DE-CENTRALISATION — the structure allows for a high degree of autonomy for officers working in all parts of the State.

7. INFORMALITY — we offer an alternative to the 'formal' system of education with a less bureaucratic structure.

The above characteristics apply equally to voluntary bodies where the "ethos" associated with that body may be a dominant factor in its value, i.e. the W.E.A. or Y.M.C.A.

Scope of Activity

To provide adequate coverage for those who had previously "missed-out", want a further chance, need a creative outlet, need fellowship and companionship need to keep physically as well as mentally fit or need an intellectual challenge. As an example, the Adult Education Board of Tasmania arranges its programme under eight main headings:

(a) Further Chance courses.
(b) Creativity.
(c) Academic Studies.
(d) Basic Education.
(e) Social Education.
(f) Community Development.
(g) Special Education.
(h) Residential Education.

Before examining these headings a little more fully we should ask why do people come along? The motives will be many and varied but the following are put forward as possibilities:—

PERSONAL DEVELOPMENT

(1) To deepen interest from present knowledge of subject.
(2) To create better understanding.
(3) To increase skills.
(4) To develop powers of self-expression.
(5) To seek an answer to personal problems.

FELLOWSHIP

A desire for companionship or company with people of like interests.

COMMUNITY

To assert pressure, to be active in social issues.

GROUP LOYALTY

In special activity for specific groups.

Notes on Eight Main Areas of Activity

Further Chance

A fundamental principle of recurrent education is that all people should have the opportunity for education at any level — from post-graduate to basic grades. Courses in subjects such as languages, maths and self-expression could be "further" chance courses. Further chance courses obviously extend to vocational and examination courses and there is no doubt that many adults find an examination a stimulus to endeavour.

Creativity

The Arts and Crafts still form the back-bone of most non-university adult education programmes. The opportunity for self-expression is vital to human development. The view is held that there is no rigid demarcation between the "practical" application of the arts and the arts as "liberal" studies.

Academic Studies

An area of essential activity yet the hardest to promote. Subjects include Astronomy, Geology, Local History, Educational Theory, Religion, Aesthetics, Psychology and Sociology.

Although an essential component we can no longer equate adult education solely with liberal studies. If an "open" university type situation arises in Australia adult education agencies have a useful role to play in providing "bridging" courses, i.e. bringing people up to the entrance standard necessary for a University course.

Basic Education

This aspect is of fundamental importance and in some areas needs to overshadow all other activities. To enable people to read and write to a respectable level commensurate with our present-day society is of prime concern.

In 1975 over 800 million people in the world are illiterate — a falling percentage but an increase in absolute numbers (Unesco), women representing 51% of the world's adult population with 40.3% of them illiterate. What is the extent of the problem in Australia?

Precise statistics are difficult to obtain but if the pattern follows the results of surveys in the U.K. and U.S.A. then the problem must be greater than generally realised. It is certainly not a diminishing problem and needs a concentrated campaign to eradicate. Some of the enlightened work in this area has been done in N.S.W. and Victoria. As stated by Colin Cave (1974) 'The problem lay deeper than the 3R's. It was not a matter of mere lack of skills, an inability to read, write, spell and numerate; we were faced with deep-seated emotional and psychological problems, both those which were the root cause of the individual condition and those which were the effect of it'.

The numbers of 'functionally illiterate', i.e. unable to read and write simple everyday instructions and simple newspaper articles in Australia, must run into thousands — SPELD was quoted as saying that 20% of Australia's children face serious learning difficulties (The Times Educational Supplement).

As defined by Unesco a person is functionally literate "when he has acquired the knowledge and skills in reading and writing which enable him to engage effectively in all these activities in which literacy is normally assumed in his culture or group".

In the U.K. a semi-illiterate is defined as equating with a reading age of between 7 and 9 years of age and it is estimated that at least 3% of the population come into this category; this contains a high proportion of young people. It would certainly be wrong to assume that Tasmania had less than 3% semi-illiterates, especially bearing in mind that 66,000 Tasmanians either never attended school or left before completing primary grades (1971 Commonwealth Census). A Macquarie University study in N.S.W. also shows that illiteracy reaches at least 3.3% (Dr. Goyer).

We follow the Council of Adult Education, Victoria, in saying (The Way Out, 1974) "that the minimum and first priority of the education system, especially at primary level, must be to ensure that every individual should be able to read, write and numerate to the level of his actual capacity and to a level proportionate to his performing basic social functions. There can be no greater

priority. Schools should institute procedures to ensure it. We believe, stated the Victorian report,

(a) that there is a significant, if undetermined, proportion of the population of Victoria (?Tasmania) illiterate and semi-illiterate through no physical or mental defect;

(b) that the root cause of their condition lies in an inadequacy within the school system;

(c) that no significant effort has yet been made to satisfy their human need once they have left the school system;

(d) that the answer to the problem lies in systems, procedures, methodoligies especially appropriate to the problem itself;

(a) that adult illiteracy cannot be dealt with adequately in an institutionalised and bureaucratic framework, that whilst it needs a centralised initiative and resource, its programmes and facilities will be most effective if developed at community level in an atmosphere of informality, warmth and flexibility".

Social Education

We need to create a community awareness of society problems by all available means without restriction, on such topics as race relations, drugs, morality, divorce, conservation, smoking, health topics, consumer affairs, etc.

Community Development

Community activity often needs fostering and guidance and as examples of the 'non-class' work of an adult education organisation six recent instances of catalyst activity are given for Tasmania:

(a) Self-programming "circles".

(b) Study of locally initiated self-learning programmes (International Women's Year).

(c) Liaison work on new housing sub-divisions.

(d) Meet the Composer — commission of Australian music in co-operation with the A.B.C.

(e) Industrial relations seminars (mining companies and unions).

(f) Sponsoring community newspaper.

Many organisations in Tasmania owe their existence to an A.E.B. activity or sponsoring.

Special Education

The needs of the handicapped, deprived (socially, mentally or physically) and elderly have been too frequently over-looked. This category would include special provision for migrants, prisoners, aboriginals, as well as special interest groups, such as Voluntary Social Workers, or pre-school playgroup leaders, or special topics like Pre-Retirement.

An essential extension of the early traditional adult education offerings can be seen in the formation of creches or child-minding facilities. This relieves some of the isolation felt by 'captive' wives who otherwise would have found attendance at classes impossible.

Residential Education

In Tasmania this assumes a greater importance than in some States because of 'The Grange'. The courses are mainly weekend but include longer Summer Schools. As stated in U.K. report on Adult Education (H.M.S.O. — 1973), "The element common to this work is the exploitation of the appeal of and advantage arising from a short period of residence, chiefly the concentration of effort and the opportunity of informal group discussion".

The strong tradition in this area in the U.K., itself stemming from the Danish Folk High School movement, has not really taken root in Australia. The following paragraph in the second T.A.F.E. report was therefore encouraging; "Courses provided in a residential setting are an important feature of adult education. They enable concentration of effort, the opportunity for informal group discussion and closer human relationships not normally found in a class situation. In England and Wales, for instance, at the present time, there are at least thirty-five short-term residential colleges, and in Australia there is only one State-run college. The considerable amount of other residential work done in Australia is largely carried out in hired premises, which are often not entirely appropriate".

Locale

It is not intended to pursue the question of venue at length but no one type of location is possible. For ultimate development either a centre especially for adults is required or specially designed multi-purpose buildings. All types of locations should be used, libraries, museums, art galleries, community centres and the whole gamut where people will assemble — even the park, beach or street.

Lack of suitable venues, and staff, must be a factor restricting the scope of adult education.

The principal advantages of an adult education centre may be stated as follows:

1. For the organiser: a framework in which he can operate with a "community" of people.

2. For the teacher: less isolation and more resources.

3. For the student: a wider opportunity and view of adult education plus increased social contact.

Facilitators

It is vital to have workers with the necessary background in the field to facilitate change and have regard to needs, aspirations and standards. Australia does not have professional post-graduate, or lower level courses, for workers in adult education as does, for example, the U.K. where several universities offer a Diploma of Adult Education. Degrees are also possible in adult education in the U.K. and U.S.A. A start has been made in this regard in Australia and several new schemes are in the pipe-line. Approval has been given for a Diploma of Continuing Education at the University of Adelaide.

It is realised that one essential factor for a successful adult educator is that of personality, and it would be a retrograde step if field workers/enablers/adult education officers, were only appointed from the ranks of trained school teachers, or any one group of society.

Not only is training essential for the full-time personnel in adult education and community development but for the part-time tutor, many of whom are not trained teachers. Courses for the part-timer have already begun in Tasmania and elsewhere.

Voluntary effort is important and voluntary movements need to be encouraged but they, as well as State bodies, need a core of full-time workers to function efficiently. Without voluntary participation a true democratic spirit cannot prevail.

Concept and Reality

Writing as late as 1968 Professor Partridge could say that it can scarcely be claimed that "there is any strong support for adult education in Australia (at any rate, for adult education as distinguished from strictly vocational training or from further professional training) either by governments, the universities or other bodies which might be in a position to lend support".

Since that time adult education has developed in Australia — to take one example Tasmania has increased its class enrolments from 7,688 in 1967 to 13,036 in 1974. The number of part-

time tutors grew from 272 in 1967 to 481 in 1974. The number of weekend schools, summer schools and seminars from 42 in 1967 to 61 in 1974. Professional staff in the same period grew from 10 to 15.

More importantly perhaps has been the awareness of the need and the widening concept of the work.

How can the impact be extended?

(a) Use of the media. Still undeveloped as an educational tool. A start has been made with special university radio stations as at Adelaide and N.S.W. T.V. is essential for educational mass awareness. The major channels are still 'entertainment' dominated.

(b) Use of staff as catalysts — people capable of assisting change.

(c) Use of unconventional locations — museums, open spaces, work-places, business houses, arts train, etc.

(d) Task-force approach to overcome certain problems, e.g. illiteracy.

(e) Enquiries into factors acting as barriers.

(f) Acceptance that the principle of life-long learning requires a change of school attitudes.

As stated in **Learning to Be (1972)** School education must be regarded not as the end but as the fundamental component of total educational activity, which includes both institutionalised and out-of-school education.

Conclusion

At least we have come a long way from the early 19th century when it could be a cause for surprise that adults were capable of learning when the use of child labour from the age of 7 was being justified on the grounds that they could not learn the required skills after that age (Peers 1959). The adult attends school "from his own desire to learn" stated Hudson in his **History of Adult Education** in 1851, but the suggestion of unconventional venues is not so new as Hudson notes "the desire for intellectual amusement seems to have entered into all the ramifications of society in this town for there are several Working Men's Libraries held in public houses".

It is not intended to provide an historical resume but the following quotes are worthy of note because of underlying attitudes:

"Education might do a great deal of harm; it would enable them to read everything that would tend to inflame their passions" (U.K. House of Commons Report, 1816), but seen from the other end of the social scale, the Glassmaker's Magazine of 1850 could say "If you do not wish to stand as you are and suffer more oppression, we say to you 'get knowledge, and in getting knowledge you get power'. Let me earnestly advise you to educate. Get intelligence instead of alcohol, it is sweeter and more lasting." 'Night School' was (and still is!), a means of social advancement and often a way to political power. Albert Mansbridge, founder of the W.E.A. movement, stated in 1913 "The pursuit of knowledge for its own sake, or as a means of development of body, soul, and spirit can never be stimulated artificially; it must arise out of the very needs of the people".

Unfortunately we live in an age where needs can be artificially stimulated for good or evil, "hidden persuaders" plus, in some countries, overt Government "propaganda" condition the mode of life; "mass" culture, "mass" production, "mass" advertising, "mass" media controls the lives of the majority. Ortega Y Gassett refers to the "social mass" — the blend of minority and masses although we are more likely to talk of the "working masses". The minority at present utilising adult or continuing education facilities represent a hope for the continuation of a thinking, creative and critical community. Can we afford a society dominated by "mass" commercial communications?

The thought of Mansbridge earlier this century that adult education was concerned with life and not with livelihood may not be still valid for some people, but it does place the emphasis on the 'quality of life' factor.

By its very nature adult education defies one definition, yet it must not be seen as narrow, as either for low-level work or for University Extra-Mural activity. It is both, and more; it is a concern for the individual, his happiness and well-being, with an awareness of community needs and problems.

There is a danger of two cultures emerging of those who have education, and who will want more, and those whose leisure is at the mercy of commercial interests. It is not two cultures of wealth in monetary terms but rather of the intellect and range of opportunities.

Can we expect the scope of adult education to dramatically increase with the present values of "western" culture?

As this booklet opened with reference to a Duncan report, it would seem appropriate to finish with a quote from a report written in 1944 by Professor Duncan but not published until 1973 as

The Vision Splendid:

"The mental and emotional maturity which adult education is designed to foster, spells qualities essential to the success of democracy — qualities such as mental vigour and independence, tolerance, social-mindedness, disinterestedness. This close correspondence between adult education and democracy is no accident."

POINTS FOR DISCUSSION

In the hope that this booklet might engender discussion some quotes are given below to provide the spark.

1. "Where there is no vision, we are told the people perish. Where there is no maturity there is no vision. We now begin to know this. We realise that the evils of our life come not from deep evil within us but from ungrown-up responses to life. Our obligation then, is to grow up. This is what our time requires of us. This is what may yet be the saving of us."

The Mature Mind — H. A. Overstreet (Gollancz, 1950).

2. "Civilisation is always advancing but not culture . . . Culture is communicated only to the like-minded."

"Society" — MacIver and Page — (MacMillan, 1950).

3. "Young people are supplied with a well packaged, superficially attractive but fake culture, thought up by the entertainers, who exploit any elements of genuinely popular culture that may survive."

Discrimination and Popular Culture — D. Thompson (Pelican, 1964).

4. "The home does not function as the centre for family leisure activity."

The Urban Community — N. Anderson (Routledge and Kegan Paul, 1960).

5. "One of the first considerations is to remove any pecking order of subjects. On what criteria is philosophy judged superior to dressmaking or archaeology to woodwork?"

Curricula in Adult Education — Douglas Payne (A.A.E. (U.K.), 1970).

6. "We should encourage a life-style which was life-oriented and not work-oriented."

A.A.A.E. Conference Report, Canberra, 1974.

SOURCE BOOKS SUGGESTED FOR FURTHER READING

(in order of reference in text — out of print references omitted)

DUNCAN, W. E. K., **Report on Adult Education** — Government of Tasmania, 1947.

UNESCO Directory of Adult Education 1951.

MANNHEIM, K. **Man in Society** (Kegan Paul, 1940).

ADISESHIAH, Malcolm S. — **It is Time to Begin** (Unesco, 1972).

LINDEMANN, E. C. **The Meaning of Adult Education** (reprint 1961 Harvest House, Montreal).

Council of Europe — Permanent Education — 1970 — by various contributors.

Adult Education: The Challenge of Change (1975) 'Alexander' Report, U.K. (H.M.S.O.).

Lifelong Education: Conditions Need Resources, Conference Report, Australian Association of Adult Education Canberra, 1974.

WILLIAMS, Raymond — **Culture and Society,** Penguin edition (see also **Communications** — Penguin, 1966).

TAFE in Australia. Second Report — 1975 — Australian Government.

The Day Ahead — A pilot project in Adult Literacy — Council of Adult Education, Victoria 1974. See also **Survey of Provision of Adult Literacy in England** — Michael Haviland — Universty of Reading, 1973, and **Literacy Work No. 3, January, 1975,** Unesco — Tehran.

Adult Education: **A Plan for Development** 'Russell' Report — H.M.S.O. (U.K.) 1973.

PARTRIDGE, P. H. — **Society, Schools and Progress in Australia,** revised edition 1973 — Pergamon Press, Australia.

FAURE, E. and others — **Learning To Be.** Harrap/Unesco, 1972.

PEERS, Robert, **Adult Education: A Comparative Study,** Revised edition, 1972. Routledge and Kegan Paul (Useful for historical sections).

GASSET, Ortega Y — **The Revolt of the Masses** — First published 1930, Unwin edition 1972.

Lifelong Education and the School — Unesco Institute for Education, Hamburg, 1973.

The Vision Splendid: Adult Education in Australia — Duncan 1944 report with commentaries, Ed. by Derek Whitelock — University of Adelaide, 1973.

ADDITIONAL READING

CORSON, D. J., **The Adult Literacy Programme** — article — Tasmanian Journal of Education Vol. 8, No. 2, 1974.

PAYNE, Douglas, **The Need for Continuing Education** — article — Tasmanian Journal of Education Vol. 7, No. 1, 1973.

RUDDOCK, R. — **Sociological Perspective on Adult Education** — University of Manchester, 1972.

WANIEWICZ, I. — **Broadcasting for Adult Education** — Unesco, 1972.

WHITELOCK, Derek (Ed.). **Adult Education in Australia,** Pergamon Press, 1970. See also new book: **"The Great Tradition"**, a history of Adult Education in Australia — Queensland University, 1975.